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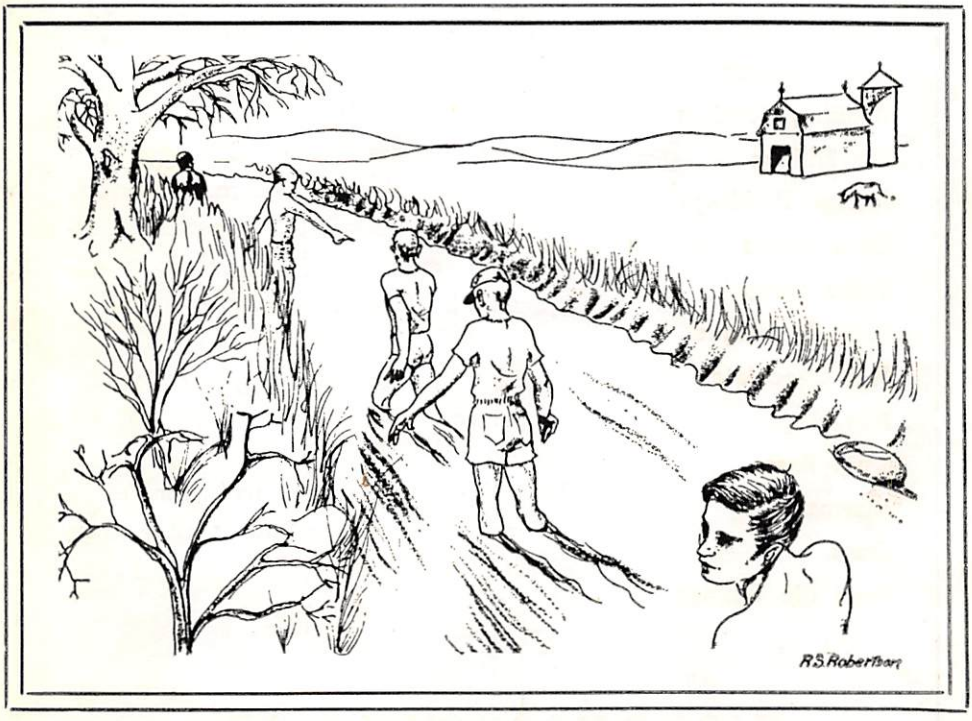
CANADIAN CAMPING

June 1964, TORONTO, CANADA



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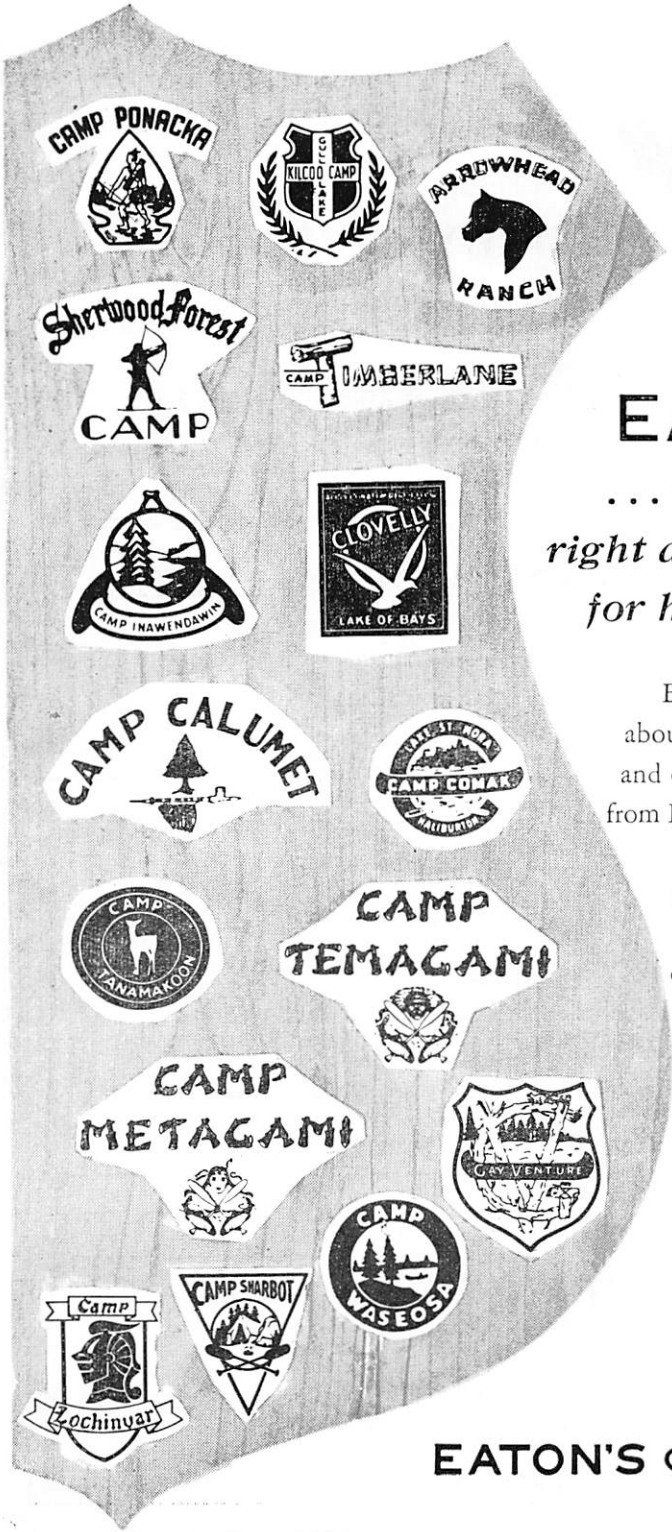

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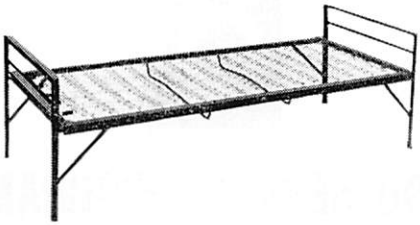

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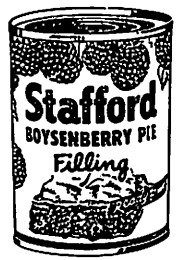

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THE VICE-PRESIDENT'S PAGE

WHAT MAKES THE DIFFERENCE—

by Betty Campbell,
President,
Nova Scotia Camping Association

Not possessing a talent for writing, but rather, like most of my sex, having a passion for talking, I wondered if I might have a onesided chat with some of you about camping.

As a former camper, director, committee member and parent of three campers, I have pondered this question —what makes the difference between a camp that is successful and one that is not so successful as a parent or onlooker might judge it? Or for that matter as the counsellors or campers might remember it as they grow older. By successful I do not mean financially; or with the greatest number of campers; or the most swimming awards won; or even a fine campsite. Let us ask ourselves some questions about our camp or camps, and try to see ourselves as others see us.

For instance, questions about the camp might be:

a) Is the camp well marked for parents to locate it?
b) Is there a place designated for parking, safely away from campers' activities?
c) Do visitors receive a friendly greeting?
d) Does the camp appear well-cared for, for instance: is adequate attention given to safety — broken glass, rusty nails, broken boards in floors, torn screens etc.? And so on!

Such questions about the campers and programme might be:

a) Have the campers and counsellors gone home physically tired out— with throats sore from husky yelling instead of singing?
b) Have they taken at least reasonable care of their belongings? Or maybe they have worn only one set of underwear for ten days or two weeks. Or perhaps lost some of their things that possibly the family have sacrified to supply.
c) Have their manners gone unchecked and in order to get their share at meals have they had to grab?
d) Has every camper had a fair and equal opportunity to learn skills in say baseball, archery etc.?

Now in this preplanning period is the time to reflect on all these things. I like to think in terms of operating our camps that we have a Code. The letter "C" to represent CAUTION — the very important caution or care that must be taken to preserve life and health. The adherence to the health rules for nutrition, drinking, water, sanitation, fire precautions with fire drills practised regularly. Waterfront and swimming regulations stricly followed at all times for all at camp.

The letter "O" to stand for ORDER —"A place for everything and everything in its place". All equipment put

turn to page 175

CAMPING IMPERATIVES FOR THE FUTURE

by Howard G. Gibbs,
Director—Programme Services,
Boys' Clubs of America,
New York City

Presented at the Ontario Camping Association Convention, 1964

Not too many years from now this city, this province, this nation and mine, this world, and probably the outer world will be peopled by those whose ideas and attitudes and beliefs and values and prejudices and tolerances and strengths and weakness are being developed and nurtured now. Today. By us . . . as citizens, as parents, as professionals in the human relations arena.

Fascination with future is understandable but the crystal-ball gazing you've asked from me is risky business. Today's fad is tomorrow's folly. Some years ago, the Davy Crockett legend was big business; today there are warehouses full of unsold Davy Crockett hats. Today, Beatle wigs are "in;" hopefully, tomorrow will come soon and the Beatles will be "out."

A very few years ago (1955) a book by MORRIS ERNEST — **UTOPIA 1970** — predicted what we felt then was fantastic—orbiting communicative satellites; paper-thin TV; clothing of synthetic fabrics; moon explorations—all predictions which are now either reality or near fulfillment.

A book out just recently — **1975 AND THE CHANGES TO COME** — cites evidence of cars guided electronically without drivers; of air-supported vehicles; atomic radiated foods eliminating refrigeration; walking will be replaced by moving sidewalks; shopping by IBM cards; disposable clothing; 90 minutes to Europe; 30-hour work week; telephones carried in the pocket.

Of course, most of this is concerned with "Things;" not people but even there we have the prediction that by the year 2050, we shall produce a breed of monkeys which will be able to perform most of the routine tasks of life. Today's CIT may be replaced by the MIT—Monkeys-in-Training!

If you will recognize with me that I speak on the assumption that your camping scene and mine and your children and mine and your country and mine have more that is in common than is different, I would ask you to examine **CAMPING IMPERATIVES FOR THE FUTURE** with these three thoughts in mind:

1. It is imperative that any compassionate, democratic society have rules and regulations — which we call values.
2. It is imperative that we not only

have values but that we are constantly aware and alert to the ease with which these values can be ignored or distorted.

3. It is imperative that we not only have values and that we are aware that they can be easily ignored or distorted, but it is also imperative that each of us individually and collectively in our own way aggressively seeks to translate these values into every day practice and action.

May I, then, take each of these three points and examine them:

a. WE BELIEVE in the dignity and importance of each human being — that each one counts — rich or poor; young or old; white or colored; attractive or unattractive; regardless of language or religion or brains or any other characteristic— each one counts.

b. WE BELIEVE that each of us is free to act and think as we please as long as we do not hurt anyone else's freedom.

c. WE BELIEVE that each should be able to develop in keeping with his abilities.

d. WE BELIEVE that the family is our basic social institution.

e. WE BELIEVE that groups are powerful influences (for either good or evil).

f. WE BELIEVE in change as imperative and normal.

g. WE BELIEVE that each of us at all ages has a private and personal responsibility to be concerned about the welfare of others and that this concern for others has its roots in childhood.

h. WE BELIEVE in work as a normal part of a good life.

i. WE BELIEVE in play, not as a reward for work or freedom from work, or escape from boredom, or something earned, or mere entertainment, but as an innate need and right essential to normal living.

j. WE BELIEVE that the out-of-doors camp is a particularly ideal setting to translate these other values into reality.

Secondly, let me call your attention to the way we ignore or distort some of these values in our current approaches to child development.

To put it bluntly and succintly, I think we might even ask ourselves at times, "Do we really love our children?"

This is a legitimate and serious question which can be addressed to us as parents, as professionals in youth work, as citizens in the compassionate democracy I mentioned, where concern for children is one of our great strengths.

Let me be specific:

In some of our concepts about raising young children, particularly in middle-class society, we are forcing grown-up ways on childhood days — the voice is not of the turtle but of the rabbit. Everything is speeded up except, of course, some important things like human relations where progress is so slow it makes a snail look speedy. We reward the speedy — the fast child is smart, the slow child is dull. We do not usually ask why we are in a hurry or even where we are going. We just want to get there. We start children in school earlier and earlier (so we can have more time to ourselves?)— and get them out earlier and earlier—and then wail because our young people spend so much time away from home and marry so soon. In our admirable goal to provide for a good adulthood, we are bypassing childhood almost as though we are all either so prejudiced against it or are not really comfortable with children or do not really enjoy

them. We seem to like children best when they act like miniature adults.

Now not only are we bypassing or, at least, shortening childhood, we appear to be treating children as one of our status symbols and looking upon parenthood as a competitive sport; some of us frustrated athletic fathers meet our own needs by forcing big league competition on little people... some mothers work at motherhood as relentlessly as some do at femininity. Mom is so "busy" "understanding" her children and doing what is good for them and, incidentally, competing with other mothers, that she hasn't time to enjoy her offspring . . . she is what is called the "professional mother."

Too many parents mistake the meaning of "permissiveness" which comes from the word "permit" and does **not** mean "to do nothing." So we're afraid to say "no," to set limits; to be firm about what is right and wrong. We end up with a statistical approach to children, i.e., if enough parents push their children into early adulthood, it must be right; this is like saying that, since delinquency is so common, every home should have a delinquent! It is no wonder children can use the so-effective dodge, "But, Dad, everyone else is doing it."

I call your attention to a recent book — **THE CHILD WORSHIPPERS** by MARGARET LEAR. Read it, if only because you ought to be prepared to react to the chapter on camps entitled SNAKEBITE IS NOT THE PROBLEM — a witty but caustic and somewhat bitter, too-glib account of a camp as a summer resting place for over-privileged children. You and I know better. Camps are lambasted in this chapter, mainly because the author feels many have not fought hard enough to keep the outdoors in camping, and she has a point there. (It was most encouraging to see that your Conference here really emphasized the out-of-doors.) You will have difficulty with her description of camps as a summer resort with and without wall-to-wall carpeting; at the charge that many parents chose camps more because of high fees than high quality (nothing is too good for our Billy!); at the description of camp programmes wherein so-called real camping consists of a safari by station wagon to a barbecue pit presided over by the camp chef.

These descriptions are, of course, accompanied by some more palatable statements but the overall impression bears out the theme of the book . . . that far too many parents are using their children to satisfy their own need for status and that too many camps perpetuate this approach to child-rearing by giving parents what **they** want, not necessarily what is good for children.

* * * *

You'll recall one of the values I mentioned indicated the importance of helping each child develop within his capacity to grow. What I have just mentioned ignores this value, in the same way that, with teenagers, we have distorted the goal of human dignity.

Not only are we seducing **young** children away from childhood but with the teens we have created a whole new and essentially unhealthy culture. Here there is not a question of using the young as status symbols; we're talking about the creation of a way of life, created in a large part by adults, often for commercial reasons.

We, who profess to love our youth, have built up and/or permitted such an essentially unhealthy, often materialistic, culture, that the term "teen" has become almost a dirty word. For some, we are so busy creating an early

facade of sophistication that it is no wonder they too often become miniature conforming organization men. For others, we create great confusion by either telling them to go "Find yourself," or "Get lost." We get impatient and ask them, "Why don't you grow up?" and, when they do makes noises like a budding adult, we tell them, "You're getting too big for your britches." We, either refuse to recognize capacities or, else, we ask too much of them. We either try to keep them as teens too long as an antidote to what we have done in taking their childhood away, or else we try to make them part of the adult establishment too soon. We forget that adolescence is the proving ground for adulthood; it is the time when rebellion is normal, not abnormal; when questioning is to be encouraged, not discouraged; when often irresponsible youth begins to be responsible.

What I am trying to say is that we ought to carefully separate the normal, natural stage of life called adolescence, from the abnormal, artificial, adult-made new p r o f e s s i o n called teenage-ism.

Let me mention that bypassing childhood and the current approach to teens is paying unfortunate dividends in our college generation. In my country, half of America's college students either quit or flunk before graduation; an appalling number suffer from emotional and psychosomatic disorders; and the suicide rate is rising dramatically.

Lastly, my **third** area for discussion concerns what we can do, individually and collectively, to protect our values and to aggressively translate them into practice.

Specifically, let me be presumptuous enough to make some suggestions related to our interest in camping. These are based not just on what we could do, but what many are doing.

1. **It is imperative that we help revive childhood** . . . I am not saying prolong childhood or revere it . . . I am saying revive it.

2. What I am saying is that we, at camp, can make very sure that we are not part of this headlong rush to push children beyond their years. A child's best way of learning is in the concrete . . . not abstract . . . through first-hand experience . . . through exploration. In camp, we have the setting for just such experiences at a pace geared to the needs and interests of children.

THIS MEANS that competition in camp will be to improve a child not prove how skilled the athletic director is.

THIS MEANS that the physical and mental capacities of each child are considered in groupings and in programming.

THIS MEANS that outdoor play, particularly for young children, just plain fun play, will be the central fact of camp life. This means that for teens play will be more rugged and challenging and different. Through play, a person will learn to appreciate himself and others; will learn that the world is beautiful and rough; will learn that play is not just with the body but with words and tears and smiles or, as LAWRENCE FRANK wrote, "Play is the way a child learns what no one else can teach him."

Time for play is important and increasingly available at all ages. The person who lives to be 70 will spend 10 years of that in Sundays, 10 years in Saturdays, not to mention holidays. When a 30- or 35-hour week comes, literally half of our life will be spent not working. The great goal of camping might well be to prepare us for the creative use of such leisure. This is one of the reasons why camp programmes have to be varied, have carry-over activities and not be just the same old things repeated year after year.

2. **It is imperative that we stress our role in helping parents with the perplexing business of raising children.**

The great majority of parents are loving, concerned human beings. Unfortunately, some of the trends in child-rearing I have just discussed are confusing and more harmful than helpful to children. Parents need help and it is legitimate for them to seek and use such help.

People such as us in youth work, who are skilled with children and who get to know parents, are often in a position to utilize these relationships in helping parents better cope with the problems of child-rearing.

We can help parents see the dangers of too much pressure on children (at home, in school, in the community, in church,) and we can certainly make sure that camp is a place where repose is reputable.

We can help parents see the danger of demanding perfection — note I said perfection not excellence. Living up to one's capacities is not the same as being forced to do the impossible, nor can one live up to capacity every day, all day. I am all for tailoring education to the intellectual **and** social capacities of individuals but I am also for recognizing that children are not machines and, therefore, they need a change of pace.

One of the understandable goals of parents is to have our children be what we were not . . . but the pressure toward perfection today has unfortunate byproducts—i.e., it may well be the cause of so much cheating at schools where the passing of exams is more important than the joy of learning; some of the dropouts among middle-class children may well be caused by those who cannot achieve by hook or crook . . so they quit; similarly, in camp, we battle to interpret to those parents whose idea of learning is based only on skills learned, that genuine education includes helping children become independent beings and independent learners; that proficiency in skills grows out of working hard and that self-satisfaction can be as important as skills itself.

We can help parents see that everyone has his failures and that helping children accept mistakes is part of growing up.

We can help parents realize the importance of limits. Parents who really love their children are also willing to limit them in order to help them grow. Children even want to be limited, to know where they stand. Sometimes, it is the parent's duty and job to be a heel; sometimes children want to be able to blame what they do not want to do anyway on their parents. Sometimes children do not want to do what everyone else is doing and are relieved to have a willing scapegoat. But we can limit in camps, too. We **must** be more than just "pals." There is power in the positive "no."

We can also help parents see that it is part of growing up for our youth to look at others outside the home for their ideas and values and examples and that the camp counsellor who seems to be so all-important is a valuable ally, not a competitive threat to parenthood. Sometimes our counsellors do not realize their influence is year-round.

We can also help parents realize that the problems of child-raising are not settled by some magic formula; that there are times to disregard as well as regard the experts; that one's own judgment may be sharpened by some attention to the views of the specialists but that, in the long haul, there is no substitute for instinct; that if children know where they stand, they also know they are cared **about** as well as cared **for** and, therefore, are truly loved.

3. **It is imperative that we realize that camping is education, not just as a claim, but as our aim, not as fantasy but as fact.**

It is important for us to use knowledge of the way children develop so that we can demonstrate that education is not the monopoly of the schoolroom setting; that education is not just facts but thoughts; that children learn by knowing themselves as well as the three "R's"; that children learn both by living peacefully with others **and** by healthy friction; that children learn by historical knowledge of previous discoveries **and** by their own awakenings; that children learn by adapting to the new as well as using the usual; that there are subjects which can be best learned in a camp setting; that camping is education in a different setting with an unique contribution to make, not in competition with the classroom as an ally.

Education is not confined to a classroom; education is a continuing process found in many settings.

Education is not only the mission of the teacher in the school; education is the mission of parents, of the leisure-time guide, of the religious leader and of the group professional. The teacher in camp does not cease to be a teacher when he leaves the classroom.

Education is not just skills of the intellect; education includes physical health and spiritual well-being and emotional stability and social growth.

If you can accept these statements, then a major goal for us all is not to ask, "Are we educators?" for we are and must be; we might better concentrate on "What kind and quality of educator are we?"

This question is easier asked than answered.

It might be said that our professional difficulty is the difficulty in being professional.

As professionals, perhaps we should have

.... less worry about empty spaces in camp and more concern about empty spaces in children's hearts and minds;

.... less status-centered programmes and more emphasis on the out-of-doors as the central core of camping;

.... less city-type athletics and more out-of-doors aesthetics;

.... less "busy-work" and more creative play;

.... less preoccupation with "know-how" and more occupation with "know-why."

.... less concentration on the trivial routines and more irritation with signs of intolerance and prejudice;

.... less abject, automatic submission to parent's demands and more able interpretation that we are skilled allies; possessing special training and experience which will help them and their children;

.... less thinking of camp as a sanctuary from life and more as an educational gateway to life;

It might be said also that for many of us our principal confusion is the confusion of our principles.

Perhaps all of us should be a little less comfortable about our material well-being and more uncomfortable about the social ills which affect all our children;

.... less pushing of children into early maturity and more pacing of children's progress by stages;

.... less teaching our children to love things and use people and more teaching them to love people and use things;

.... less insistence on perfection in children and more recognition that mistakes are expected and accepted;

.... less filling our own adult needs for status and more fulfilling the needs of children to be children;
.... less adult abdication of authority and more recognition that adults have rights too;
.... less acceptance of the world as it is and more attempts to change it for the better;
.... less trying to fit our youth into society and more trying to make a society fit for youth.

Perhaps the greatest imperative, therefore, is less undue concern about what the future holds and more due concern about the children who hold the future.

As we approach this summer, I hope it will be one where we truly try to help our campers:

Enjoy their play
Nurture their needs
Discover their talents
Broaden their viewpoints
Set their goals
Strengthen their character
Form their values
Accent their positives
Live with their negatives
Adjust to their limitations
Appreciate others
Understand themselves.

I hope that the imperatives for this summer will be that every camp becomes a citadel of care and love in a world which too often either does not really care or cares in the wrong way or cares for the wrong reasons or loves carelessly instead of carefully.

For I end with my beginning:

Not too many years from now this city, this province, this nation and mine, this world and probably the outer world will be peopled by those whose ideas and attitudes and beliefs and values and prejudices and tolerances are being developed and nurtured now. Today. By us.

—●

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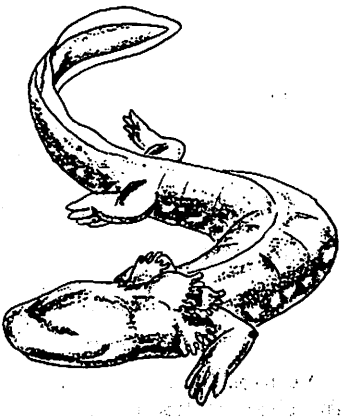
Hey - Ho! Up the Creek We Go

by P. M. Taschereau, Naturalist, Nova Scotia Museum of Science and Woodland Boys' Camp, Quebec



Woodland Camp has a very muddy stream.

For many years it merely marked the boundary beyond which young campers might not go without their leader. Then one year a model boat race was held and young campers flocked to its banks as never before. Many at this time dared its clouded waters and found it not so deep and unpleasant as expected.

It was several years after this that a fertile and sympathetic imagination conceived of the "Mudpuppy Society". This institution, whose members had passed the entrance requirements by a certain nature hike, brought campers a step further from the banks of the creek—right into the middle of it!

Considered a select activity for a chosen few, a mudpuppy hiking group consisted of two to six boys—some of them timid or homesick, some of them keen nature enthusiasts and one or two leaders. They met during free time under the shade of a large ash tree by the creek's edge. As the seated group (wearing short pants, or bathing suits) removed shoes and socks, the all important rules were explained by the leaders.

The rules were these:

1. Once in the creek no foot must leave its watery element to mar the muddy bank. (The reason given for this rule was that important nature signs, animal tracks and trails might be obscured or obliterated by human foot marks.)
2. The group must stay close together with a leader in front and one behind. On no account are hikers allowed ahead of the first leader. Slipping (too often) is a disgrace though never disqualifying.
3. There must be general quiet and talk must be only of observations and creek life. (If they were sufficiently quiet, that muskrat occasionally seen might be surprised around the next bend)
4. The leaders would point out things of interest along the way up to the place of return. On the return trip the hikers must point out these things to the leaders.

Our route meandered from the ash tree to an old log bridge, (perhaps a thousand feet in a straight line.) Some of the things the mudpuppies saw, did and learned were:

—At numerous points along the shore were beautiful records of "little brother to the bear"—the tracks of raccoon.

—Bird tracks abounded, along with soft pellets that we later decided were their droppings.

—Once as we sat on the shore after a hike we were rewarded by the sight of a monstrous snapping turtle. It was ambling downstream just underwater and breaking the surface like a bobbing piece of algae-covered dead-wood.

—Frogs were everywhere. Bullfrogs were distinguished from Greenfrogs and the difference between male and female Greenfrog were learned. Some frogs were caught, observed and then released so that we might watch their swimming and escape tactics.

—Canada mint was tasted, the floating bladders of the seed of Carex sedges explained and the trailing pennies of Moneywart and tall purple stands of Loosestrife pointed out.

—The "wet feet' habitat preference of Alder, Silver maple, Sensitive fern and others was observed.

—The formation of ox-bows, a geological process, was seen in action.

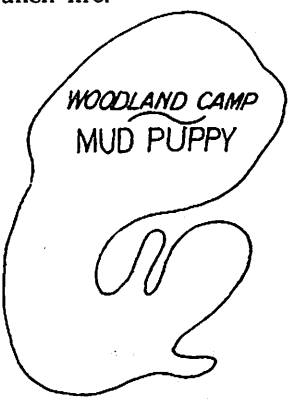
—It was found that where the stream flowed most swiftly the bottom was usually firm (and often slippery as many personally demonstrated). In the quieter, slower moving parts, the pleasant, cool mud oozed between our toes and we sank often to ankle depth.

—But it was at the log bridge, the point of rest and return, that the greatest of mysteries lay.—There, in a cleft of bark could be seen the shed skin of a garter snake exactly where the snake had crawled in to free himself! Though the skin is no longer there, the repetition of its story is now part of the firmly established tradition of mudpuppy lore. Perhaps someday an obliging snake will again choose this site to shed its skin, later to be discovered by some keen young eyes.

On the trip back to the tree the order was the same except that this time the campers must point out to the leaders the intricacies of creek nature.

The person first sighting a plant or nature sign he recognized, called it out for leader and group to hear. For the name he received a mark and for telling something about its natural history, another mark. A mark was similarly deducted for each mistake thereby lessening the amount of guessing. If the same species of plant came into sight again around a bend, the name could be repeated. Thus, even those who seemed able to recall very little of what was pointed out on the up stream trip, by dint of the excited repetition of names by others (as their scores mounted), were soon able to identify many finds.

Each kept his own score which was recorded, as shoes and socks were replaced and we hurried off to a swim or meal. No one was informed at this time whether he had passed or failed. This knowledge was withheld until the last council fire.



We met on a few other occasions to practice the "Mudpuppy Song"

—"Hey ho, up the creek we go;
Necturi maculosi
Through the mud and muck
we go, ho ho ho . . . Hey ho
(etc.)" (fading out)

This was sung to the tune of the Gypsy Wanderers'—"Hey ho nobody home etc." The scientific name of the

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CANOE SAFETY PRACTICES AND PROCEDURES

by Kirk A. Wipper,
Camp Kandalore

The following statement of canoeing practices is, in part, the result of a summary derived from the submissions of a number of Canadian camps. These had been requested in reference to the Department of Transport legislation proposals regarding the use of life-jackets in canoes. In presenting the minimum standards or recommendations for canoe safety, it is to be hoped that all camps will review their own practices and communicate with the Ontario Camping Association either to approve, or to suggest improvement of the various points made.

It is recognized that any set of practices is governed in its application by a number of variables. The size of the lake and its general characteristics must be taken into consideration, as must the prevailing wind, the depth and turbidity of the water in the paddling area, the presence or absence of currents, the age of the campers and their ability, the presence of motor boats and other heavy water traffic, the wind and weather conditions, experience and ability of instructors. All these must be considered, as they have a distinct bearing on the safety procedures adopted in a canoeing programme.

Generally there are three considerations for canoeing safety; swimming prerequisites; conduct of canoeing programme and regulations and agreements relevant to canoe tripping.

A. Swimming prerequisities:

1. Campers who swim less than one hundred yards but more than twenty, may paddle in a restricted area with a staff member. Life jackets ought to be worn if the area is over three feet deep.
2. Campers who swim more than one hundred yards may paddle within a restricted area with another camper of at least the same ability.
3. Campers who swim two hundred yards or more may paddle singly.
4. Campers who paddle three to a canoe ought to have one member who swims two hundred yards and the other two at least one hundred yards each.
5. Passengers in canoes should be able to swim one hundred yards. If a qualified staff member is in the canoe the passenger may swim not less than twenty-five yards provided that a life-jacket is available in the canoe.

B. General Safety Procedures for Canoeing:

1. Canoes should not be taken out unless permission has been given by a member of the waterfront staff.

2. Canoes should not be taken out until a responsible staff member is on duty.
3. Canoeing should be conducted in a prescribed area which can be observed at all times by an area guard or supervisor. Exceptions may be made for advanced paddlers, by special arrangement.
4. At all times, a checking system should be enforced so that a staff member knows which canoes are out and who is in each canoe. (Canoes may be numbered and campers wear identification tags.)
5. Canoeing should not be permitted at night or during hazardous conditions as in stormy weather.
6. Safety practices ought to be observed by staff and campers, in recreational periods as well as in instructional classes.
7. Load limits for canoes ought to be taught and enforced.
8. The use of the canoe as a rescue device ought to be known to all campers and staff.
9. During free and recreational canoeing, patrols in canoes or other suitable craft, and overall area guards, must be on duty.
10. Proper clothing including sensible footwear must be worn (Rubber boots or large leather boots cannot be permitted).
11. To learn and practise special skills such as gunwaling, shakeouts, canoe awash or stunts, a camper ought to have a partner and the permission of the responsible waterfront staff member on duty.

C. Safety Procedures for Canoe Trips

1. To go on a canoe trip, a camper ought to have the following swimming and rescue skills:
   a. Swim two hundred yards free style.
   b. Swim fifty yards with clothes and footwear and then remove them in deep water.
   c. Upset a canoe, hang on for a reasonable period and then demonstrate how the canoe may be used as a rescue device assuming no other help is available.
   d. With assistance perform a canoe over canoe rescue.
   e. Demonstrate drownproofing or treading water for five minutes.
2. Before launching on a trip, campers ought to have the following experiences:
   a. Paddling under windy conditions.
   b. Paddling along streams and swifts.
   c. Physical fitness preparation for portaging, pack carrying, and long periods of paddling.
3. The trip leader and assisting staff members should have a clear agreement with the camp on the following points:
   a. Where the trip will be each day.
   b. Procedure for extreme weather conditions, injury and illness.
   c. Bases for making judgments in swift water conditions.
   d. Practices for swimming along canoe trip routes.
   e. Full knowledge of the hazardous conditions which exist along canoe routes used.
4. Up to the age of about fourteen, campers should generally serve as bowmen or middlemen rather than sternsmen, unless conditions are such that changing positions may be considered safe and practical.

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Programme FOR SHORT-TERM CAMPS

by Robert Chandler,
Camp Boulderwood,
University Settlement,
Toronto, Ontario

What do we mean by short-term camping? Some of us operate for a full summer with the same programme staff and have different groups of campers come and go for one, two or three-week camping periods. Others take a church or an agency group to a camp for a one or two-week period, attending for the same period with their campers. The variable lies in the continuity of staff and the length of the camping period.

We hear various people talking at various times about the advantages and disadvantages of one camping period over another. "To run a successful camp you must have the campers for at least six weeks": "In one week you just begin to know the campers and get started on some worthwhile activities when they leave you"!

"Anything longer than three weeks results in bored campers and staff who run out of programme ideas". All of us have heard these complaints and many more. But the fact of the matter remains whether we have one week or six weeks with our campers, they come to us with a whole range of needs and interests which they hope consciously or unconsciously to have satisfied, at least in part, by coming to our camp. We in turn are camp leaders because we have a conviction that these needs and interests can in part, be satisfied, through the unique experience of camping in a child's life. Therefore, our task is to make the best use of the time, facilities and staff at our disposal in the creation of the best possible camping programme.

We are well aware of the disadvantages of a short-term camp, but let us consider some of its advantages. First of all, the short-term camp means that we are able to give a camping experience to many more campers than would otherwise be possible. Secondly, leadership may be available on a short-term basis but not for a full season. This often means that for Scouts, Guides, Church groups, etc., the same leadership can be provided at camp as in town, and camping then becomes in a very real sense an extension of the city programme. Thirdly, the short-term programme may not place such great demands upon the creativity of the young counsellor as does the long-term camp. (This must not mean however that the quality of leadership can be at a lower level.)

What are some of the pit-falls in short-term camping? The first one is the temptation to cram every minute of every working day full of organized activity in an effort to do in two weeks what another camp might hesitate to do in six.

Camping should be a relaxed, freely organized leisure experience with time to watch and think and talk and be with each other. If there is no time for this programme then the camp has not been all that it might be for our campers. The second pit-fall is one which goes to the other extreme. "The period is so short that we just keep the campers occupied and not try to teach anything or do any projects". A camper can become bored even with one day of this approach. The third pit-fall is the tendency on the part of staff to fall back on what was done last period because it takes less creative energy than thinking up new projects. This type of thinking sells the second, third and fourth period campers short because they are getting a second-hand camping experience. This is not to

say, however, that good projects done last period should not be done again if they were good and if they seem appropriate for these campers, but rather that they should not be done again just because we are too lazy to create new ideas to give to our campers.

Programme is everything that the camper does in camp and everything we do with the campers. This broad interpretation has been made before, but I feel that it is of special significance to us who are engaged in short-term camping. From this vantage point we cease to look at the swim period, the arts and crafts group, the overnight hike as the only programme activities. We begin to see the cabin clean-up period, the informal fifteen minutes a counsellor and a camper spend on a rock talking together or happy conversation in the cabin just before lights out as being every bit as much a part of programme and so often far more meaningful than the best planned activity. Programme is the camper's total experience at camp. Whether it is good or bad depends upon our ability as camp leaders to stimulate and involve our campers creatively in that experience.

Who Creates Programme?

I use the word "create" deliberately because the effectiveness of the camp programme depends upon its creative use by everyone in camp—both staff member and camper. Programme is the technical tool we use in group leadership and, just as the craftsman builds a finished product through the skilled use of his tools, so we as leaders build meaningful group relationships, help healthy personalities to grow and healthy campers to have fun through skilled use of our programme tools.

The camp director and the programme director help create the programme by interpreting the camp's policy and objectives to the staff in such a way that the staff becomes identified with these objectives and personally committed to them. The provision of adequate facilities for programme and opportunities for supervision and in-service training and the personal involvement of every individual staff member in the operation of the camp-as-a-whole are responsibilities of the director. The way in which he approaches these tasks in a very real sense sets the tone for the entire programme. If he is limited, rigid and lacking in imagination, then the chances are his counsellors will be too.

The activities staff create the programme by involving their assistants, and the campers interested in their particular activity, in the planning of the projects or classes and in presenting them in an interesting and stimulating way. The crafts counsellor who says "I have decided we are going to make driftwood a n i m a l s to-day" creates one type of programme; the one who says "Some of you asked if you could make something out of driftwood today and everybody thought this was a great idea" creates another. **Concern for each camper having a satisfying learning experience rather than in achieving absolute perfection should be the key to interest group activities.**

The maintenance, kitchen and health staff create programme by their friendly interest in each individual camper. In our camp some of the more meaningful relationships between campers and staff have been those made with service staff. However, for this to happen, maintenance and kitchen staff must be made to feel just as essential to the camp's programme as the counsellors.

Section heads create programme directly through section events which involve both staff and campers in the planning process, but more particularly through careful supervision of the individual counsellor and C.I.T. in the performance of his job. In our camp we have found a regular, indi-

vidual meeting between the section head and the cabin staff member to be well worth the time involved. Here the counsellor knows that the time is his for the exclusive discussion of his cabin programme and the interacting relationships which exist in his cabin. He comes to feel in a very real sense that his job is the important one in camp and, while it is a demanding one, he knows that his section head is a partner in it.

The section head's task, then, is one of supporting and reassuring an uncertain counsellor, limiting an overconfident one, being a programme resource person suggesting leadership techniques, and through these roles, he develops a type of two-way personal relationship between himself and the counsellor that we hope can be established in a similar way between counsellor and camper.

The counsellor is a counsellor in every sense of that word. He creates programme by careful advance preparation through use of the staff library and the knowledge and skills of others so that he may stimulate his campers in the planning of their own activities. In our camp we feel that cabin group involvement in the planning of programme is every bit as important as the activity itself, and it is the skilled counsellor who enables his cabin to make realistic decisions with respect to their own programme.

Finally, and most important of all, the camper himself creates programme. He is the reason for it all. He is a growing person and as such has the right and responsibility to be involved in the creation of his own programme to the extent of his own ability. A camper does not have to be active every minute in order to have an effective camping experience. A most effective cabin programme might be "doing nothing" together, with all of the talking and observing and being together that it involves, provided that this is what the cabin wants to do, and not just the result of poor planning on the part of the counsellor.

Programmes and Objectives

Objectives are what guide and shape the camping programme and determine its direction. The camp, its campers and their parents all have their own objectives for the camping experience.

The camp's objectives may be giving the campers fun, teaching skills, developing group relationships, providing a religious or cultural experience, or a combination of any of these and others. Whatever the objectives may be, they should be identified by the camp and interpreted to the staff and campers.

Campers have objectvies, and these are often related to their own individual needs—to have fun, to learn to swim, canoe or go on trips, to be with friends, to get away from parents etc. Parents have objectives—to help their child learn to make friends, to bring him "out of himself", to learn discipline, to give themselves a rest. All these objectives, both positive and negative, must be recognized by the camp in its programme.

Making Programme Tick

In summary, the keys to effective programming in a short-term camp are: recognition by all the staff of the inherent advantages and limitations of the short-term, determination to make it the best possible experience, a creative attitude on the part of all the staff, involvement of both staff and campers in the planning, and adequate supervision and training opportunities. If this is the vantage point from which we view our programming, then no matter how short our camping period may be, we should be successful in sending home happy, enthusiastic boys and girls, who hopefully are a little further along in personality and social development, in the ability to have fun through group living and in the acquiring of k n o w l e d g e and skills through having been with us.

CAMP SAFETY

by W. D. Smith,
President,
Canadian Camping Association

Whether resident or family camping, many of the accidents that occur could be prevented by adequate safety precautions. The most frequent hazards include those found in the normal routine of outdoor living. Water, fires, poisonous plants, snakes, cutting equipment such as knives and axes, injury due to falls, and the resultant panic when lost, are some of the dangers that should be considered by campers.

Arrival at Camp

On arrival at the campsite, campers should be made aware of the general and specific camp regulations and be given a brief tour of the campsite for orientation. A well organized and supervised first hour at camp does much to let the camper know what is expected of him and the limitations within which he must function in his new "home away from home". Many resident camps require a brief medical re-check on registration the first day of camp in order to bring the pre-camp medical examination up to date. At the same time, the medical staff record and store any supplies brought by the camper for individual medication.

Drinking Water

Safety regulations regarding drinking water, swimming and boating, open fires and the use of axes and knives are primary examples of areas of concern in which adequate safety precautions must be observed. The relative importance depends upon the type of camping or camp programme in operation. Drinking water should be tested and approved by the local Board of Health authority for resident camps. On out trips from camp, water may be purified by boiling for thirty minutes, or the addition of two halozone tablets per quart and then allowing it to stand for half an hour. Stream or lake pollution varies with the geographic location and population density.

Waterfront

Swimming and boating should be in designated areas, supervised, and the regulations posted in a prominent place both at headquarters and the waterfront area. An established accident procedure or routine should be detailed and carried out when an emergency occurs. For individual safety precautions, the material on water safety available from the Canadian Red Cross Society in the brochure "For Your Life's Safe — Read This" is an excellent reference. Waterfront personnel should be at least eighteen years of age, have practical experience and be certified instructors qualified by the Red Cross, Y.M.C.A. or Royal Life Saving Society. The ratio of lifeguard to swimmer should be one to ten for non-swimmers.

Fires

Cooking fires and campfires require special precautions. Care of fire and fire prevention become responsibilities of anyone who lights a match in the open. A good fire is built in a safe place which helps control it; is just large enough to serve the need and to make thrifty use of wood; is kept under control, and is watched at all times;

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and, is put out when no longer needed.

Knives and Axes

The proper use and maintenance of knives and axes is an important phase of outdoor living. If the camp is decentralized into self-contained units where tent or cabin groups cook over open fires then instruction in the proper and safe use of axes and knives is essential. Instruction and practical experience forms an integral part of in camp training prior to out trips, cook outs or overnights. Sharp-edged tools are safer to use when kept in that condtion so they will not bounce or glance off. Edges should be sheathed or protected when not in use.

Poisonous Plants

There are three poisonous plants which could be mistaken for edible plants. They are water hemlock, death cup mushroom, and baneberry. Water hemlock grows from two to four feet in height, is a member of the carrot family with toothed, three-part purple streaked leaves which emit a disagreeable odour when crushed. It could be easily confused with Cow Parsnip or Indian Rhubarb which are edible. Death Cup Mushroom is found in wooded areas, has a soft white cuplike formation at the base and a broad collar-like ring part way up the stem. It has been confused with the common edible mushroom. Baneberry is a bushy perennial two or three feet tall with small white flowers in a short, thick terminal cluster. Red or white berries replace flowers and resemble doll's eyes in appearance.

Snakes

The rattlesnake is found in some of the southern areas of the province. It exhibits a characteristic pattern of dark bands on lighter background that is typical. The head is triangle-shaped and has a blunt nose. The rattler usually gives a warning buzz before striking. If bitten keep calm and quiet as exercise speeds up circulation and spreads the poison. Suction should be

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IDEAS - - - For Programme

Camp Improvement Day

Joyce Bertram Camp Ouareau — Quebec

It simply is **NOT true** that it never stopped raining in the Laurentians last summer, despite all you may have heard to the contrary. It is also not true that one camp planted and transplanted so many trees that two of the smaller campers lost their way and are there yet. This is the kind of ugly rumour which could give camping a bad name!

It **IS true,** however, that if a camp director deliberately chooses to run a camp in the mountains (hills, to you fellas in B.C.) then he or she deliberately chooses to put up with weather that is rather more moist than other places. If you want to lift your eyes to the hills each morning, then you run the risk of having the rain spit right in them. Some of us have faced this and have chosen the mountains. We are hooked, rain OR shine.

But moist, damp . . . let's be honest . . . **wet,** summers can have several advantages. These may not immediately be apparent to some of you fair-weather-campers, so let me mention a few.

In the first place, we almost never have to worry about sunburn, heat prostration, dehydration or others of that ilk. We don't have to stock **Bain de Soleil** in our Trading Post, and as for salt pills . . . we never touch 'em! Forest fires are not high on our list of hazards. Indeed it is the really first class counsellor or camper who can get a fire to go at all! The well never runs dry, and the lake level stays where it is, or goes higher. It was my privilege once actually to see my well overflow, and for several years we have had "drive-in canoe racks" on the beach. These advantages are not to be found in just any old camp, and it is well not to dismiss them too lightly.

Roofs have to be sturdier, of course, and cabins strongly built. But, if they have already survived 117 inches of snow and four weeks when the temperature never went above 25 below (I'm talking about the WINTER, you understand!) then you don't really need to worry too much about the occasional cloudburst which brings 6.4 inches of rain in as many minutes.

Many changes are remarked during the summer in a rainy spot. Nostaligc poems about the tiny patter of rain drops on the tent roof or the smell of moist earth at twilight—all strong lovely stuff—have a way of disappearing from the bulletin board. At worst, they run the risk of being decorated by such terse comments as "sez you" and "oh yeah". (Children are remarkably unimaginative when it comes vocabulary.) Similar poems in the Counsellors' Bungalow usually have words that are unprintable here.

The bouffant, beehive or Beatle hair-does disappear after a week of rain, to be replaced by the "Ouareau hair-cut". This is rather unique, we think, having been done in the dark with an egg-beater. (It is considered **lèse majesté** to use your right hand!) As many parents of campers and counsellors have been known to complain that they got the wrong child back, this now has been restricted to counsellors over 21. In a way it's a status symbol!

Our Camp Improvement Day (which is what this article started out to be about) was a programme which could never have been dreamed up in a camp which HAD SUN. It was only after six days of rain that this one appeared.

Every counsellor decided what job she would **dislike least** in camp (this ranged all the way from being the Director to emptying the garbage). Actually several jobs were chosen . . . such as new steps to the Tree House, painting new signs for the Nature Trail, stone pillars at the gate, planting 200 trees, cleaning the Costume Cupboard (**there's** a job, if you like!) chopping firewood for campfires etc.

Stealing precious time from cabin clean-up, the counsellors dreamed up costumes, props (in some cases, songs) to suit their particular activity. After Prayers and a few announcements in the Lodge, there was a sudden fanfare on the bugle and the entire staff paraded in with every tool in camp. Each group mounted the stage and gave a minute's descriptions of what they intended to do to "smarten up this here camp". It was then suggested that each camper could join her favourite "task force". All Eager Beavers were give a Canadian Camper pin. All un-Eager Beavers were given a Heinz pickle pin to indicate that they were sour-pusses. (Many of these were handed back within five minutes.) Before you could say "knife" (**en Français, naturellement**) the entire camp was organized like the Russian army .

The air rang to the sound of axes, hoarse cries and low pitched moans and groans. But when quitting whistle went there were loud cries of protest. "Who wants to swim? We're having fun!"

From that day to this Camp Improvement Day grew into C.I.W. (Camp Improvement Week) and heaven help any camper who didn't join in. Juniors staggered back and forth with rocks. Intermediates chopped trees and stacked wood. Seniors buit retaining walls and run-offs (or is it runs-off?) for the inevitable day (tomorrows, next day, the day after?) when it would **rain again.** Counsellors who had never done anything more arduous than conjugate "avoir" and "être" suddenly found themselves working like Paul Bunyan. Campers puffing and panting in their plastic spacesuits (is there anything hotter than plastic!) were happier than clams at high tide.

The camp sparkled, the counsellors' morale was higher than the flag and the campers walked about with grins from ear to ear. Which all goes to prove that a little hard work is what we all need! That and a rainy summer!

Frog Derby

C. H. Irwin — Camp Sherwood Forest

What to do with this rainy day? Announce at noon a Frog Derby and your troubles are over. Talk about an all-camp activity!

After rest hour, rubber boots, rain coats and pails with rag covers disappear for the most likely frog-catching spots. You should watch this performance. Rain coats just hold the water IN. The captives are all handled with tender loving care and given the treatment of any thoroughbred just before a race.

Certain staff members and older campers go to work on the Recreation Hall, arranging grandstand seats along three sides. Appropriate decorations and instructional signs are posted. Much thought is given to the choice of appropriate names for steeds and jockeys in the meantime.

At the appointed time a bugle signals the beginning of the meet and the stands begin to fill. Judges take their places, as do the clerks of the court and representatives of the S.P.C.F. (Society for the Prevention of Cruelty to Frogs—what else?)

Races are called by bugle, and frogs and jockeys line up at the starting gate, each frog under a chocolate bar carton, each jockey armed with a coloured feather agitator.

Starter's gun can be a cap pistol or the bursting of a balloon. Boxes are lifted and feathers applied. Some steeds are an inch long, some weigh half a pound. Some leap, some hop, some just sit. Some go sideways, and the odd one goes straight for the finishing line. Feathers and voices are overworked, but he who **pushes** his frog is disqualified. Bedlam makes the rafters ring. Then, silence and the solemn announcement. The Winner! The Kitchen Boy!

Turtle Study

C. H. Irwin — Camp Sherwood Forest

We all know how clearly some things can be explained and shown in slow-motion. It is fitting therefore that our tradtional example of slow motion, the turtle, should provide our nature groups with a most graphic demonstration of the development of the embryo.

The large snapping turtle is common to many camping areas. Usually in June the female waddles out of the water in search of a sunny sandy spot in which to lay her eggs. These are laid in a pit, some 80 or 90 of them, about the size of ping pong balls.

If the eye is kept open for likely spots, sometimes one can witness the slow patient excavation process, or arrive on the scene when the hole is almost full. At other times the tell-tale waddling trail mark leads to signs of fresh digging and one can discover a clutch of eggs about four inches below the surface. These may be left where they are or moved to a more convenient place. Always remember, however that they must be kept just as Nature would do, neither too dry nor too moist.

Usually by the first week of camp some development has taken place. Lift an egg and cut the tough shell and drop its contents into a glass containing a little water. Pass this glass around for all to see. Do this again next week and the week thereafter. Soon a pulse beat will be noticed and gradually the boney framework will start to take shape. By the end of camp, the young turtle in the egg is practically complete and moving freely about, with perhaps just a small yolk sac still in evidence.

For a sustained progressive demonstration this is hard to beat.

Have you ever cooked over an almond or brazil nut?

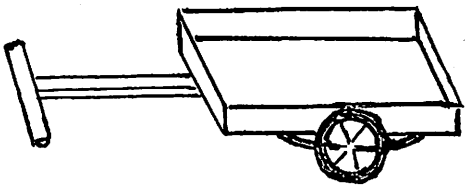
All you need is one shelled nut, a paper clip, clothes peg, and a small tinfoil dish. Unwind part of the paper clip, stick the unwound end firmly into the nut. Light the nut, pick up the tinfoil dish with the clothes peg, and hold it over the flame. You can cook an egg, bacon cut in pieces, or anything else that will cook in a short time.

A Trek Cart Trip!

Kathryn Anson
Ontario Girl Guides

A trek cart trip is tremendous fun and allows for the younger folk not yet toughened to join in the trek unhampered instead of being weighed down with food and shelter, etc.

There are various types of carts but a very simple one will give a lot of pleasure. The cart should be made to take apart. A good size is 3½′ x 2½′ with detachable sides of about 10″, 2 springs with shackles, 2 bicycle wheels with sulky spokes and hubs and a shaft, a T bar type. A metal ring should be



fastended to each axle to which ropes can be attached. These ropes are called tracers and two such ropes can be fastened to each shaft and affords pulling or braking power for the cart. Each tracer can be manned by one person and if the road is a tough one or a steep hill even two campers can man one tracer. Two campers man the shaft. A team could consist of 8 to 12 campers. This affords for two campers to act as a rear guard.

As for any other trip the course must be plotted keeping in mind that the unimproved roads (back roads) give the best opportunities for trek carting. Map reading spells navigation and depending on the course 12 - 15 miles per day would be a good average. Food is a major consideration, there may be no means of replenishing the larder on the trip. The campers become weather experts or at least learn by experience and have to decide which clothes to wear, to pack and how to pack. Campcraft begins to live and a little physical fitness is considered. The team is chosen, responsibilities are sorted out and practised and every job is covered and a deputy standing by so that every member of the team has some responsibility and each camper can take his turn at every job and the result is that each camper is growing in Responsibility, Reliability and Resourcefulness.

There is an art to packing the trek cart so that when it is loaded the cart will stand alone, unaided at the pulling position. There is also an art to pulling the cart. The tracers should never be allowed to touch the ground or the wheels. If the tracer is on the left then it should be pulled over the right shoulder and if on the right then it should be pulled over the left shoulder; in this way it is practically impossible for the tracers to touch the wheels.

Portaging can be a lot of fun and the most inaccessible places explored. The dismantling and portaging call for a combined team spirit and effort. A new camp site every night and if necessary permission obtained and thanks given afterwards and the countryside left the better after the visit of a few campers. This type of tripping opens up possibilities of country wide-games, new experiences and the fun of a camp on the move.

Indian Day

E. F. Johnston — Camp Chief Hector

For a number of years now Chief Hector has run a successful Special Event Day called "Indian Day." This programme could be adapted to suit camps in any location and might be called "Neighbours' Day."

On this day we issue an open invitation to our camp neighbours — four to six hundred Stoney Indians — to take part in a Special Events Day with our campers. The programme starts in the morning with just our own campers learning something of the culture and customs of our neighbours, through games, challenge events etc. with historical costumes being worn. Shortly after lunch our guests begin to arrive.

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PROGRAMME PLANNING

by Vincent Craven
Pioneer Camp

For sake of convenience, let us assume we are all new Camp Directors, anxious to do a good job of planning our camp programme. We have been around camps a great deal, but actually planning the programme is a new experience for us. Let us consider a few basic principles. Someone or group, has to be responsible for the programme and here are a few accepted methods:

TO ORGANIZE THE PROGRAMME

1. A Comittee of Staff & Counsellors

This group can function before and after camp has begun. They can meet, pool and consider suggestions well in advance, even to the point of having the whole summer's activities at least outlined in a general way. They can decide banquets, parties, special days, excursions, etc., with sufficient latitude for a necessary change due to weather conditions.

2. The Campers' Committee

The Director has some ideas of what will take place, but he wants to bring in a democratic experience for his campers, so lets them plan their own time and activity schedule. The "Campers Committee" will need much direction and help, particularly in a small camp where this method can function quite effectively. On the other hand, some directors have found that the campers get weary of doing what they want, and prefer to fit into an already well-planned programme.

3. The Sectional Directors' Committee

This group would include all section heads, such as waterfront, out trip, head counsellors, camp chaplain, sports director, etc. It could also include those who head up crafts and hobbies. On the other hand, it may be desirable not to include them all. A further suggestion might be to include a few senior campers. But the leadership and decisions will be made by mature and experienced camp people. Each person should be expected to come prepared with ideas so that time is not spent, wondering what we are going to do. This Committee can meet during the year as well as during the camping season.

4. The Director and/or Programme Director

He would obviously confer with the other individuals, but the responsibility would rest here for the summer programme. During the year, he would be on the lookout and thinking Programme. He will write down his ideas and file them for future reference. In this way, he would stock pile a mass of ideas and information, not only for his own use, but have it available when approached for ideas. This kind of year-round planning can be most helpful, when a Programme Committee has been appointed, the Director can make suggestions "out of the hat".

Summary

Whatever form the "Planning Committee" responsible for the summer's programme takes, one thing is certain and that is that preparation well in advance of the opening of camp is vital. Campers will soon detect if the Camp programme is not organized. This can lead to beefing and criticism.

If the campers know there is always something planned, they have a feeling of expectancy and wonder throughout the summer.

THE OBJECTIVE IN PROGRAMME PLANNING

The camp programme can be much more effective and enjoyable to all, if we have an objective. The waterfront staff, the crafts leaders, the out-trip department, etc., all have an objective: to teach campers to swim, achieve awards, learn to care for themselves in the wilderness, produce some object to take home, etc. However, these areas of camp programme are being dealt with in other sessions. But they have objectives and in every other area of the camp programme, there should be an objective.

Whether it be a game, a drama, a concert, county fair, camp choir, a hike through the woods, or, a ball game, are we just filling in time, or, do we have an objective? There are ways in which we can plan our programme that the camper can learn:

a. To participate
b. To cooperate with others
c. To shares responsibilities
d. To be informed of things completely new to him
e. If nothing else it can be an experience which was fun and he enjoyed sharing with others.

LOCALE OF PROGRAMME

Depending on the nature of the camp site and the facilities available, a camp programme can be planned accordingly.

Wooded Area — If you have some bushland such activities as Wide Games can be planned: taking some historical event, selecting two teams, French and English, Indian Tribes, etc., and reacting some conflict in our Nation's past. Details can be worked out for forts, rivers, cities, etc. Small paper bags filled with flour make good bullets or cannon shot. This kind of activity appeals to boys especially and of all ages.

Open Field — This can be used for an athletic meet, with a different flavour and can be fun. Call it "Grecian Games" and all contestants must wear a sheet with a laurel wreath around their heads. A chariot race can culminate the activities; these need to be constructed from old car axles, boat trailers, etc., but can be used year after year.

On the Lake — Plan a sea battle, or, and Indian raid, with canoes and boats decorated or camouflaged. A float parade can involve a lot of people, use of initiative and cooperative effort, also, a lot of fun for participants and spectators and a good programme for visitors day.

The Lodge or Recreation Hall — There are all kinds of active indoor games that need not cause undue damage to the building. With planning, an effective programme can be produced; i.e. a Gymnastic Display, a Mock Trial, a Mock Fancy Dress Ball, The Roman Senate in Session, dealing with slaves, Generals or Provincial Governors. The subjects and ideas are unlimited and can be adapted. Dressing up can be half the fun.

On the Trail — Instead of the usual hike through the woods, it can be varied by dividing into two teams, one trailing the other, using the accepted Boy Scout signs. Spies can be placed in the leading group. A carefully planned scheme can be very exciting. Collecting items such as insects, leaves, rocks, etc., can be interesting. Explaining a new country is most thrilling for younger campers.

Planning a Work Party (A confession and discovery at O.P.C.) Projects carefully supervised can meet a real need so far as older campers are concerned: developing camp-out sites, building docks, road and pathway construction.

THE CAMP SING-SONG

This is often an informal affair but it can be pathetic and agonizing. To avoid a sing-song being a time of yelling, screaming, and utter confusion, a few points in planning a sing song may be helpful:

a. Select the songs to be sung.
b. Provide song sheets if desirable, printed or mimeographed.
c. Make sure your pianist or other musicians can play the number and they have the right tune.
d. Wait until everybody is ready and then start the music and the singing together.
e. At some period during the singing announce that you will be calling for a show of hands for selections.

In this way, the sing song will be a well-planned and enjoyable event rather than something that has to be endured.

PLANNED RELAXATION

This needs planning: a cabin group taking a casual stroll through the woods; periods of reading and being read to; recorded music; story telling; table games (chess, etc). If it is well planned even a noisey, restless camper can enter in and enjoy it.

PLANNED PROGRAMME FOR SPIRITUAL REFLECTION

In every way, the spiritual should permeate the whole camp programme. The camp staff's attitudes to the true values of life, should reflect in their conversation and actions. This will unconsciously impress the camper.

Sunday Morning Chapel — This is important and should be well planned. It can be both a time of worship and spiritual inspiration. A suitable guest speaker, who could tell something of the need of the "have nots" around the world or even in our own cities, can help the campers, to think beyond themselves. Sunday Chapel can also be a time of participation by counsellors and campers as well as a spiritual challenge.

Morning and evening Devotions as a cabin group, can be very valuable and effective, providing the counsellor can be made to realize that it is time for serious reflection on the individuals relationship with his Creator. Suitable devotional booklets should be put into the hands of the counsellors well in advance.

Breakfast Devotions, led either by senior staff or older campers, can be conducted right after the morning announcements. A brief prayer for guidance, protection and an awareness of the beauty and glory of God around us, can give the campers a sense of purpose and of his own individual value and importance in a big world.

INFORMAL PROGRAMMES

These can be carefully planned, yet giving the campers no indication of their being such.

a. Place a group of banjo or guitar players in a shady or comfortable area and let them go to it.
b. Arrange for a pianist to be at the piano to play either classical or popular music.
c. Get a small group started, with a selected person to read an exciting story.

A programme thus planned may not necessarily last all summer, but will provide useful relaxation periods. It can be announced that Joe Doe will discuss a given topic with any who are interested, at a given place. This has proved effective and quite informal. It is possible to solicit the service of campers in these ideas.

THE ELEMENT OR SURPRISE

This in a camp programme is excellent. Build up an event without stating exactly what it is. The feeling of anticipation creates enthusiasm and the campers enter in wholeheartedly.

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Sermons Under The Sun

by Erik Braaten,
Camp Pine Crest

My subject to-day is love — a gift from the spirit. "Love", you say "surely you can't mean you are going to write about love". Perhaps this is what people say when they hear the word "love" brought up in a conversation or talk. The word in the English language has certainly lost much of the meaning it once possessed. This is because it has acquired so many meanings and when you go to talk about love no one really knows the meaning you wish to express.

We should not be proud of ourselves that we love or are friendly to others because this love is a gift from the Spirit. Perhaps I can clarify this idea. If a man made a house and gave it to you, you certainly wouldn't brag and boast about the house by saying how you made it with your own two hands, but rather you would tell everyone how a real friend made this house for you, and you would thank your friend for this kind of gift. So we too should thank God for the great gift of **love** which he has given to us.

Most of you know that Paul was a writer about 50 years after the death of Jesus, and he wrote during the time of the rise of the Christian church. Let's take a more careful look at the first eight verses of chapter thirteen of Paul's first letter to the Corinthians and we will learn some interesting points about love.

Verse one states: "I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal." Just saying loving words isn't good enough, you must feel them deep down inside you. You know the feeling of joy in yourself when you want to tell your Mom and Dad something. You might say: "Oh,

Mom I love you so much; you are always so good to me".

Verse two says: "I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing". Prophecy has the power to build, to stimulate, and to encourage a person. One is able to communicate with his fellow man and to get across his ideas. However, if he doesn't honestly love the individual he is trying to stimulate that communication will be lessened to no effect.

Verse three states: "I may dole out all I possess, or even give my body to be burned, but if I have no love, I am none the better". In the play, "Murder In The Cathedral", by T. S. Eliot, Becket the Archbishop, faces three temptations. He is tempted first to revert back to his lustful ways, and secondly he is tempted to join with the barons to fight against the state. Sir Thomas Becket shuns both these temptations. His final temptation was almost fatal for the archbishop in that he was begged to become a martyr. His reward would be the great number of people who would thenceforth visit his shrine and give him much praise. Sir Thomas, however, triumphed over this temptation too as he said: "The last temptation was the greatest treason; to do the right deed for the wrong reason". The right reason, of course, is acting out of love.

I hope you are beginning to see that love is not a word to be avoided because of its ambiguity, but one to be understood, practised, and used again and again. Paul now goes on in a beautiful passage, verses four to seven, to describe some of the key characteristics of love.

"Love is patient". Are you patient with each boy in your cabin: when he is a little slow in cabin cleanup, when he can't quite get that swimming test, when he is talking after lights out? Are you patient at home when someone

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is taking his time in a telephone booth or when someone is a bit late due to an unavoidable incident? If you are then you are practising love.

"Love is kind". Are you kind with the boys in your cabin? If there is a new boy or one who comes from a land far away, do you make him feel at home? If someone is having a hard time with a project, do you pitch right in and help? If you are kind you are practising love. "God sees the little sparrow fall", and likewise we must be kind to the little creatures which roam this world of ours. There is a story told of an old hermit who lived up on a tall mountain shut off from civilization by deep snow. He was not alone though because the birds and animals were his friends. He could talk to them and they would eat from his hands. One day a tourist came by and commented on the mysterious power or charm this man had with the animals. The hermit smiled and assured the traveller that the only secret was the kindness with which he treated them. There is one point about kindness which I wish all would remember. Sometimes we take for granted those people who are close to us in our hearts (like our Moms and Dads and other relatives and our best friends). Perhaps we could remember that when we are with them we show our love for them by being kind and thoughtful in everything we do.

"Love envies no one". We should not be seeking those gifts which God has given to others, but rather be proud of and develop our own. Beginning today, why not practise that talent which you have been given, and which you know best, and don't be saying: "Gee, I wish I could swim like him, or, why can't I run as fast as he can".

"Love is never boastful or conceited". A simple "thank you" is all that is necessary if someone tells you that you have done a good job. After all, God have given us our talents, and our part should be a thank you to Him rather than walking in our own splendour.

"Love is never rude". I don't think anyone is intentionally rude around camp, but nevertheless we must watch our tongues. A wise man once said that the tongue is the strongest muscle in the body because it can do so much damage. Sometimes the things we say aren't meant to hurt people, but they do. You may say: "Gee, can't we even joke around". Sure you can, but think before you say something and see if in any possible way your words might hurt.

"Love is never selfish". I guess we all put ourselves to the foreground to some extent, but it is to what extent that counts. Giving to others brings joy to the giver as well as to the person who receives. True love is shown when one gives something he really wants for himself. It could be a piece of cake, a new baseball bat, or a vacation.

"Love is not quick to take offence". If a man wrongs you, you must love him. This is a tall order all right, but if you retain your anger and possibly look at the reasons for his attack, you may find that you yourself are as much to blame.

Verse six states, "Love keeps no score of wrongs; does not gloat over other men's errors, but delights in the truth". Truly here we must remember the Lord's prayer, "Forgive us our trespasses as we forgive those who trespass against us". We would want the Lord to forgive us the errors which we commit, so surely we would not let any flame of anger burn in our own hearts.

The seventh verse says, "There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end".

There is one time of the year when the spirit seems to move us to per-

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To list ALL the week's activities, on the bulletin board tends to produce an attitude of indifference. To spring a surprise announcement of a volley ball game between campers and counsellors, or, a Wide Game between two sections of camp, enthusiasm will be keen. In all such surprise events, the Programme Committees are well prepared in advance.

FINAL SUGGESTION

One final suggestion in planning the summer programme, diligently collect props and gadgets of whatever nature you require during the year, such as costumes, old clothes, rubber masks, etc. Many items of course can be made by the campers and counsellors, prior to the event. You may need to borrow a farmer's calf, goat or rabbit, to be used in a programme. Make your arrangements ahead of time.

Such planning and collection of programme material can save a director much time and effort when Camp is on. As far as campers are concerned, the Director will be a genius or a magician, if he is able to produce what is needed at the right time for a programme.

Once we become really aware of the need for Programme Planning, we continually search for ideas and materials to make the programme effective. People have amazing ideas. Get hold of them! Improve them and use them! It's fun!!!!! —●

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GROWING DAYS

O Camper-Child you may not grow
by inches
Through living out of doors among
tall trees,
But upward-reaching thoughts should
make you straighten
To match the height of sturdy
trunks like these.

You may not hoard the sparkle of
the sunshine
Though all day long you're in
the open air,
But happy days of fun and merry
laughter
Should light your eyes with
merry twinkles there.

And Camper-Child, you may not
guess that courage
Comes oft to one who climbs some
hilltop high,
And faith may be for you a
lasting dower
If you have pondered 'neath a
star-pricked sky.

Mary S. Edgar

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applied after opening the fang punctures. A tourniquet applied between the bitten area and the heart should be released from time to time to permit the blood to circulate. Medical aid must be summoned as quickly as possible.

General

Orienteering or the use of map and compass is a valuable adjunct to the camp programme and an aid to the camper who may become lost.

During electrical storms STAY OFF THE WATER AND OUT OF BOATS. NO SWIMMING SHOULD BE ALLOWED.

Safe campsite selection should be made in family camping to ensure that the tent is not pitched under a large tree which might fall during a severe storm.

Two of the most important precautions for camper safety are an adequate swimming ability and a thorough knowledge of first aid.

from page 164

The programme is organized to include eight to ten events — archery, volley ball, tug-of-war, horse shoes, foot races etc. These events are used because they are popular with our guests and can be changed to suit the location of the camp. The Indian children are assigned to groups with our campers. The adults watch and take part in the highlight events such as a mammoth tug of war, archery contests, foot race etc.

Our kitchen staff provides a supper of Bar-B-Q'd hot dogs and cake and punch. Following the supper our guests put on a display of their culture through Indian dances, songs and stories.

We have found this to be a very effective programme in human understanding, with our campers benefitting tremendously from their participation with the Indians. It has become a wonderful public relations venture as well, as is eagerly awaited by our guests.

from page 153

mudpuppy, a large aquatic salamander occasionally found in the district (though never to my knowledge near the camp) was Necturus maculosus. This was conveniently pluralized to fit in with song. (Apologies to the International Committee for Rules of Zoological Nomenclature.)

After the songs, stories and presentations of the last fire, came the awarding of the Mudpuppy Badge. Each badge, separately wrapped in smooth symetrically folded white Kleenex tissue was handed out in one hand while the other was shaken. The leader in a brief talk explained to the camp what a Mudpuppy was (in our sense of the term) and what he had to do to earn the badge. This came as a surprise to many of the campers because usually less than a third had been invited to try for the Mudpuppy Badge and those who had, were bidden to keep it a secret.

The badge itself was made of cardboard cut to the shape of an imaginary **Necturus maculosus** spattered with Woodland Camp Creek Mud and had a safety pin attached at the back.

"Unlike other badges," the leader's voice went on, "which are worn on the outside to tell of the wearer's skills or accomplishments, the Mudpuppy Badge won't stand up to much wear. It only represents the real badge inside. This was gained during the walk up the creek and it will shine out for all to appreciate when you help others to see some of the interesting things of nature and lore of the creek."

Voices sighed in relief of anxious expectations as they heard their names called to receive this award.

(I'll tell you a little secret if you promise not to tell a mudpuppy:— "To this day no camper has ever failed who went with us on one of those delightful mud rambles up the creek.")

—●

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1. **Arthur S. Morton:** A History of the Canadian West to 1870-71
2. **Harold Innis:** The Fur Trade in Canada (Revised Edition, 1956)
3. **Marjorie Wilkins Campbell:** The Northwest Company, 1957

Canoe Routes of the Voyageurs—Quetico Foundation, Ontario
224½ Simcoe Street, Toronto 2B.
Minnesota Historical Society,
Cedar Street & Central Avenue,
St. Paul 1, Minnesota.

from page 155

5. The trip leader should insist on maintaining contact with the canoes in hic trip and some means of effective communication enforced.
6. Appropriate clothing and footwear for all trip conditions should be clearly outlined. Rubber boots and leather boots cannot be permitted. Proper sun and rain protection are also important. If laced shoes are used, they ought to be untied while in the canoe.
7. All canoe trips should carry an extra paddle and a painter of such a length that it may be used for rescue and other practical purposes.
8. Campers or staff who stern canoes ought to have the Bronze Medallion or equivalent.

In addition to the above recommendations, swimming requirements and accompanying privileges are outlined in the Ontario Camping Association Awards. These are also designed in recognition of the need for safe practices for canoeing in camps and away from camps while on out trips.

from page 170

form loving actions and that is at Christmas time. Cross and angry words are out of place even when one's toes are stepped upon in the crowd of Christmas shoppers. A poem has been written to express this Christmas love.

There seems enough love at
Christmastime
to last through all the year;
Enough of joy to overflow
And fill the days that come and go
With gladsome songs of cheer.

If the Christmas spirit was practised all year through, life would be so much more enjoyable for everyone. I would challenge you now with the words of Jesus who said, "Love the Lord thy God with all thy soul, with all thy strength and with all thy might, and love thy neighbour as thyself".

—•

———: :———

from page 144

back in place after use. Handcraft materials etc. kept in order and not wasted. For many children camping provides the only real opportunity for orderly living.

The "D" should stand for DEVOTION—grace at meals, camp worship services. These are a privilege. In camp we get the right balance. We see the majesty and wonder of God in the out-of-doors. Devotion to duties—not shirking jobs to be done. Co-operation in all activities.

And "E" for ENJOYMENT, ENERGY, ENTHUSIASM. There should be time for fun, time to rest, free time to read, play games, sketch and make friends.

No child should go home tired out. Manners should improve with consideration for others. Campers should go home, healthier and happier having gained new skills, new interests, new faith in God, their neighbours, friends and themselves—in short, with a new zest for living.

—•

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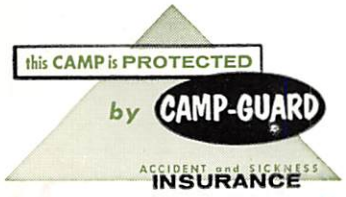

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